

THE  
FIXED SAINT

Held forth in a Farwell

SERMON

PREACHED

At *Mary-Aldermanbury, London.*

*August 17. 1662.*

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By Mr. EDMOND CALAMT.

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# To the Reader.

**T**He good acceptance that Mr. Calamy's work of faith and labour of love have found, and the good success they have had among the people of God have encouraged us to the recommendation of these his last words (wherewith he commended his people to God, and the word of his Grace, which is able to build them further, and give them an inheritance among them that are sanctified) to the world.

Causab. Enthus l. 6.  
Cic. de Somn. l. 2.  
Arist. de vita & Mort. l. 2.

p. 118.

There is something considerable in the last words of all men; so there are two things useful and seasonable in these. 1. The cause of affliction to humble us. 2. The use of affliction to instruct us: by the one we learn, That a living man should not complain, a man for the punishment of his sin. By the other we learn, That though no affliction for the present seemeth joyous, but is grievous: yet it may yield the peaceable fruit of righteousness to them who are exercised thereby, wherein we rejoyce, though now for a season we are in

Lam. 3. 39.

1 Pet. 1 6, 7, 8.

*To the Reader.*

in heaviness through manifold temptations, that the tryal of our faith being much more precious, then that of gold, might be found unto our praise, and honour, and glory at the appearing of Christ, whom we have not seen, yet love him, in whom now, though we see him not, yet do we believe and rejoyce with joy unspeakable and full of glory.



# Mr. Calamies

## FAREWELL SERMON

August 17<sup>th</sup> Ann. Dom. 1662.

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Sam. 24. 14.

*And David said unto Gad, I am in a great strait; let us fall now into the hand of the Lord (for his Mercies are great) and let me not fall into the hand of man.*



IN which words we have three parts.

1. *David's great perplexity and distress, I am in a great strait.*

2. *David's resolution.*

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1. **Affirmative.** Let us fall into the hand of the Lord. **B** 2. **Nega-**

2. Negative, *Let me not fall into the hands of*

3. We have the reason of *David's* choice, For the mercies of God are great, the mercies of wicked men are cruel, therefore *let me not fall into the hands of men*; but the mercies of God are many and great, therefore *let us not fall into the hands of God*.

1. For the first, that is, *David's* great distress, wherein we must speak.

1. To the distress it self: Then

2. To the person thus perplexed, *I am in a great strait: David* a great man, *David* a godly man.

1. In the perplexity it self, we shall consider:

1. The reality of this perplexity.

2. The greatness of it.

1. For the reality of it: after *David* had sinned in numbring the people, God sends the Prophet *Gad* to him, and puts three things to his choice, as you may read in *ver. 12*. God was determined to make *David* smart for numbring the people, but leaves it to *David's* liberty, whether he would have seven years famine, or three months to flee before his enemies, or three dayes pestilence: this was a posing Question, and



and *David* had cause to be in a great strait; for these objects are not amiable in their own nature, they are objects to be avoided and declined; in the first view of them they seem to be equally miserable, therefore *David* had cause to say he was in a strait.

This perplexity was not only real, but exceeding great: *I am in a great strait*: and there are two things made this so great.

1. The greatness of the punishments proposed, Famine, Sword, and Plague: these are the three besomes with which God sweeps mankind from off the earth: these are Gods three iron whips, by which he chastiseth sinful man; these are the three arrows shot out of the quiver of Gods wrath, for the punishment of man, they are, as one calleth them, *Torsura humani generis*. In *Revel. 6.* you shall read of four Horses, when the four first Seals were opened: a white horse, a red horse, a black horse, and a pale horse: after Christ had ridden on the white horse propagating the Gospel, then follows the red horse, a type of War, then the black Horse, an Hieroglyphick of Famine; then the pale horse, the emblem of Pestilence. Now God was resolved to ride on one of these horses, and *David* must choose upon which God should ride; this was a great strait: Let me present *David's* lifting up his eyes to Heaven, and speaking to God thus: O my God, what is this message thou hast sent me? Thou offerest me three things: I am in a strait, I know which to refuse, but

which to choose I know not: shall the Land of *Canaan*, a Land flowing with milk and honey, shall this Land endure seven years famine, and be turned into a wilderness, and dispeopled? and shall I, whose hands thou hast taught to fight, and whose fingers to war, shall I that have subdued all my enemies, shall I in my old age, and all my Captains, fly three moneths before our enemies and be driven to Caves and Rocks to hide ourselves? O thou my God, who art my refuge, shall I and my people be a prey to the pestilence that walketh in darkness and destruction, that walketh at noon day? O my God, I know not what to do, *I am in a great strait.*

2. The second reason why this strait was so great, was because of the guilt of sin that lay on *David's* spirit: for *David* knew that this severe message was the fruit of the sin he committed in numbring the people: but you will say, why was it a sin in *David* to number the people? *Moses* had often numbred the people, three times, and it was not counted sin; *Iosephus* answereth, the sin of *David* was, because he did not require the halfe Shackle he was to have had from all were numbred *Exod. 30. 12. 13.*

Others said, he sinned in numbring all ages, whereas he was to number but from 20 years; but these are but conjectural reasons: I conceive the sin of *David* was because he did it without a lawful call, and for an unlawful end, *pro causa Legitima*: he sinned in the manner rather then in the matter; for there



there was no cause for him to number the people but curiosity, and no end but vainglory: *go through all the tribes of Israel and number the people, that I may know the number of my people*, ver 2. *David's* heart was lifted up with pride, and creature-confidence; he begins to boast of the multitude of his people, and to trust in an arm of flesh; therefore God sends the Prophet to *David* to prick the bladder of his pride: as if God should say, *I will teach you to number the people, by lessening the number of your people*. Now the burden of his sin did add much to the burthen of his heavy message; ver. 13. *After David had numbred the people, his heart smote him: the message smites him, and his heart smites him, and he said, I have sinned greatly in that which I have done: now I beseech thee take away the iniquity of thy servant, for I have done very foolishly*. If *David* had been to suffer this great punishment out of love to God, or for a good conscience, he would not have been so distressed: There are two sorts of straits in Scripture: some suffered for God and a good conscience: and there are straits suffered for sin.

1. There are straits suffered for God and a good conscience. *Heb. 11. 36, 37.* those Martyrs there were driven to great straits: but these were straits for God and a good Conscience, and these straits were the Saints greatest enlargements, they were so sweetned to them by the consolations, and supportations of Gods Spirit; a prison was a paradise to them. *Heb. 10. 34.* they look joyfully at the spoiling of their goods. *Acts 5. 41.* they departed

from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his name. Straits for a good conscience are greatest enlargements; therefore *Paul* gloryeth in this strait, *Paul a prisoner*, &c.

2. There are straits suffered for sin, and these are envenomed by the guilt of sin: sin puts poyson into all our distresses and perplexitys. Now such was the strait into which *David* was now driven: it was a strait caused by sin, and that made it so unwelcome and uncomfortable: so that from hence I gather this Observation.

*Doct. That sin and iniquity brings persons and nations into marvelous labyrinths and perplexitys: into true real and great molestations: a man free from sin, is free in the midst of straits: a man guilty of sin, is in a strait in the midst of freedom.*

After *Adam* had sinned in eating of the forbidden fruit, the whole world was a prison to him: Paradise it selfe was an Hell to him, he knew not where to hide himselfe from the presence of God. After that *Cain* had murdered his Brother *Abel*, he was brought into such a strait, that he was afraid that every one that met him would slay him. Alas poor *Cain*, how many was there then in the world? we read but his father and mother, yet such was his distress, that he cryeth out, every one that met him would slay him, *Gen* 4. 14. Into what a strait did sin bring the old world? the deluge



luge of sin brought a deluge of water to drown them. Into what a strait did sin bring *Sodom* and *Gomorrhah* ? the fire of lust raining in *Sodom* and *Gomorrhah*, brought down fire from Heaven to destroy them. Sin brings external, internal, and eternal straits upon persons and nations.

1. Sin brings external straits ; sin brings Famine: Sword, and Plague ; Sin brings Agues and Feavours, Gout and Stone, and all manner of Diseases : yea, sin brings death it selfe, which is the wages of sin. Read *Levit. 26.* and *Deut. 23.* and you will see a black roul of courses, which were the fruit of sin. Sin brought *Sion* into *Babylon* ; and when the Jews had murthered Christ, forty years after they were brought into that distress, when the City was besieged by *Titus Vespasian*, that they did eat one another, the Mother did eat her child ; that whereas *David* had a choice which of the three he would have, either Famine, Plague, or Sword : the poor Jews had all three concatenated together in the sledge : sin brings all manner of external plagues.

2. Sin brought persons and Nations into internal straits : sin brings foul-plagues, which are worse then bodily plagues : sin brings hardness of heart, blindness of mind, a spirit of slumber, a reprobate sence ; sin brings a spiritual famine upon a Land ; it brings a famine of the word, *Amos 8. 11.* sin causes God to take away the Gospel from a people : sin brings internal plagues:  
sin

sin wakens conscience, and fills it full of perplexities: Into what a strait did sin drive *Judas*, after he had betrayed Christ? Into what a strait did sin drive *Spira*? *St. Paul* gloried in his tribulations for God: but when he speaks of his sin, he cryeth out, *O miserable man that I am, who shall deliver me from this body of death?* *David* a valiant man when he speaks of sin, saith, they are too heavy a burden for him to bear: *A wounded conscience who can bear!* saith the Wise-man.

3. Sin bringeth eternal straits: O the strait that a wicked man shall be brought into at the great and dreadful day of judgement, when all the world shall be on fire about him; when he shall call to the mountains to hide him, and to the rocks to cover him from the wrath of God: then will he cry out with *David*, *I am O Lord, in a great strait.* And when the wicked shall be condemned to Hell, who can express the straits they then shall be in? *Bind them hand and foot, and cast them into everlasting darkness, Matth. 25.* When a wicked man shall be bound with everlasting chains of darkness, then he will cry out, *I am in a great strait.* Consider what *Dives* saith to *Abraham*: he desires that *Lazarus* might but dip the tip of his finger in water, and that he might cool his tounge: not his whole body, but his tounge: but that would not be granted.

It is impossible the tounge of man should set out the great straits the damned suffer in Hell, both in regard



regard of the greatnesse and everlastingnesse of them.

This is all I shall say for Explication.

*Use 1.* I chiefly aim at the Application: Doth sin bring Nations and Persons into external, internal, and eternal straits: then this sadly reproves those that choose to commit sin to avoid perplexity. There are thousands in *England* guilty of this, that to avoid poverty, will lye, cheat and cozen, and to gain an estate will sell God and a good conscience: and to avoid the losse of estate and imprisonment, will do any thing: they will be sure to be of that Religion which is uppermost: be it what it will. Now give me leave this morning to speak three things to these sort of men: and O that my words might prevail with them!

1. Consider it is sin only that makes trouble to deserve the name of trouble: for when we suffer for Gods sake, or a good Conscience, these troubles are so sweetned by the consolations of heaven, that they are no troubles at all: therefore in *Queen Maries* dayes the Martyrs wrote to their friends out of prison, *If you knew the Comforts we have in prison, you would wish to be with us: I am in prison before I am in prison,* saith Mr. Sanders.

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Famous is the story of the three Children : they were in a great strait when cast into the fiery Furnace ; Binde them hand and foot, and cast them into the Furnace : but when they were there they were unbound, *Dan. 3.25.* saith *Nebuchadnezzar*, *Did not we cast three men bound into the midst of the fire ? and lo I see foure men loose walking in the midst of the fire, and the form of the fourth is like the Son of God.* I have often told you, when three are cast into the fire for a good Conscience, God will make the fourth : therefore, I say, straits and sufferings for God are not worth the name of straits. *David* was often driven into straits, *1 Sam. 30. 6.* he was sore distressed when his Town was burnt, and his Wives and Children taken captive by the *Amalekites* : I, but that was a distress of danger, not of sin : therefore he encourageth himself in the Lord his God. *Jehosaphat* was in a great strait, *2 Chron. 20. 12.* *We know not what to do,* saith he : this was a strait of danger, not caused by his sin, and God quickly delivered him : but the strait that *David* was in, was caused by his sin, and that made it so bitter. I am loth to inlarge here : *Saint Paul* was in a great strait, *Phil. 3.23.* but this was a blessed strait, an Evangelical strait, saith *Saint Chrysostom*, *He knew not whether to die for his own sake, or to live for the Churches sake, were best ;* he was willing to adjourn his going to Heaven for the good of the people of God : Nay, *Christ* was in a strait, *Luke 12. 15.* *I have a Baptism to be baptized withal,*  
and



and how am I straitned till it be accomplished : I am to shed my blood for my Elect : that is the Baptisme he speaks of.

This was a strait of dear affection to the Elect of God : all these were blessed straits : but now a strait caused by sin, these are imbittered and envenomed by the guilt of sin, and sense of Gods wrath. It is sin that maketh straits deserve the name of straits : therefore you are spiritually mad that commit sin to avoid straits.

2. There is more evil in the least sin, then in the greatest outward calamity whatsoever : this the world will not beleeve : therefore Saint *Austin* saith, *That a man ought not to tell a lye, though he might save all the world from hell : for there is more evil in one lye, then there is good in the salvation of all the world.* I have often told you the story of Saint *Austin* : saith he, *If hell were on one side, and sin on the other, and I must choos one, I would choos hell rather then sin : for God is the Author of hell, but it is blasphemy to say he is the Author of sin.* There is a famous story of *Charles the ninth King of France*, he sent a message to the Prince of *Condy* a zealous Protestant, gives him three things to choos, either to go to *Mass*, or to be put to death, or to suffer banishment all his life long : saith he, *Primum Deo juvante nunquam eligo : The first (God helping) I will never choos, I abhor the idolatry of the Mass :*

but for the two other, I leave it to the choice of the King to do as he pleases, there is more evil in the least sin then the greatest misery.

3. The third thing I would have you consider, that whosoever goeth out of Gods way to avoid danger, shall certainly meet with greater danger. *Balaam* went out of Gods way, *Numb.* 22. 22. and God sent an Angel with a drawn sword, and heriding upon an Asse, *ver.* 26. the Angel stood in a narrow place, where was no way to go from the right hand or from the left: if his Ass had not fallen under him, he had been run through by the sword of the Angel. *Jonah* for fear of the King of *Nineveh* went out of Gods way, but he met with a mighty Tempest; he met with a Whale: What do you do when you commit sin? you make way to be cast into the eternal prison of hell: you destroy your precious souls to save your perishing bodies.

*Use 2.* If sin be the father and mother of all perplexity and distresses, then, I beseech you, let us above all things in the world abhor sin: all the curses of the Bible are all due only to a sinner; and all the curses not named in the Bible: for that is observable, *Deut.* 28. 36. every plague that is not written in the book shall light upon him: there are strange punishments to the workers of iniquity, *Job* 31. 3. Is not destruction to the wicked a strange



strange punishment to the workers of iniquity; for it bringeth the sinner to little ease: little ease at death, little ease at the day of judgement, and little ease in hell, tribulation and anguish: the word in the Greek is ἀταλλοτρίωσις, little ease to every soul that doth iniquity. Oh my beloved, will you promise me to look upon sin, and consider it in all its woful consequents, as the father, mother, and womb out of which come external, eternal, and internal straits? more particularly there are twelve sins I especially command you to take heed of and avoid.

1. Take heed of covetousness: the love of the world will pierce you through with many sorrows; the love of money is the root of all evil; the love of the world drowns men in perdition,

2 Take heed of the sin of pride: into what woful strait did pride bring *Haman*! God crossed him in what he most desired: God made him hold the stirrop, while *Mordecai* rode in triumph; and God hanged him on the Gallows which he had made for *Mordecai*.

3. Take heed of drunkenness; look not on the wine when it gives its colour in the cup, &c. drunkenness will bring you into snares, it will bite like a Serpent, and sting like an Adder, &c.

4. Take

4. Take heed of disobedience and rebellion against the Commandements of God: it brought *Jonah* to the three nights and three dayes in the Whales belly.

5. Take heed of fornication, and adultery, and all uncleanness: this brought *Sampson* to a woful strait: this brought *David* and *Solomon* into great perplexity,

6. Take heed of oppression, and all acts of injustice: this brought *Ahab* into a great strait, inso-much that the dogs licked his blood.

7. Take heed of unnecessary familiarity with wicked men: this brought *Jehoshaphat* into a great strait.

8. Take heed of mis-using the Prophets of God: this made God destroy the Children of *Israel* without remedy, 2 *Chron.* 36. 15, 16.

9. Take heed of coming prophanely to the Lords Table: this brought the Church of *Corinth* into a great distress, inso-much as the Apostle saith, *For this cause many among you are sick, and many weak, and many fallen asleep.*

10. Take heed of loathing the Manna of your souls: this brought the people of *Israel* into woful



ful misery, that God destroyed all their carcasses in the wilderness, save *Joshua* and *Caleb*.

Take heed of slighting the Gospel: this brought *Queen Maries* persecution, as many learned and godly men that fled for Religions sake out of the Land, have confessed their unthankfulness for, and unfruitfulness under the Gospel in King *Edward* the sixth's time, brought the persecution in *Queen Maries* time.

11. Take heed of losing your first Love: that makes God threaten to take away his Candlestick.

12. Take heed of prophaning the Christian Sabbath, which is much prophaned every where; a day that Christ by his resurrection from the dead hath consecrated, to be kept holy to God: Certainly, if the Jews were so severely punished for breaking the Sabbath, which was set apart in memory of the Creation, surely God will severely punish those that break the Sabbath set apart in memory of Christs Resurrection. May be some will say, I have committed many of these sins, but am not brought into any strait. Remember it was nine months after *David* had numbred the people, before he was in this strait: but as sure as God is in heaven, sin will bring straits sooner or later; though a sinner a hundred yeares, yet shall he be accursed: may be thy posterity makes way for thy damnation: and this is thy greatest distress,  
that

that thou goest on in sin and prosperity.

*Use 3.* If sin bringeth a Nation into marvellous labyrinths, learn what great cause we have to fear that God should bring this Nation into great distress, because of the great abominations are committed in the midst of it; our King and Sovereign was in great straits in the dayes of his banishment, but God hath delivered him; God hath delivered this Nation out of great straits, but alas, we requite God evil for good, and instead of repenting for old sins, we commit new sins. I am told there are new oathes invented, oaths not fit to be named in any place, much lesse here: Certainly the drunkenness and adultery, the oppression and injustice, the bribery and Sabbath-breaking, the vain and wicked swearing and for-swearing this Nation is guilty of, must of necessity provoke God to say of us as he did of them in *Jeremiah 15 29*. *Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a Nation as this?* God will not only punish us, but be avenged on us. There is no way to avoid a national desolation, but by a national reformation.

Lastly, learn what cause you, of this Congregation and Parish, what cause you have to expect that God should bring you into great straits, because of your great unthankfulness and unfruitfulness under the means of Grace, you that have so long



long enjoyed the Gospel; you have had the Gospel in this place in great abundance; Doctor Taylor he served an apprenticeship in this place: Doctor Staughton served another apprenticeship: and I, through divine Mercy, have served three apprenticeships, and half another almost, among you; you have had the Spirit of God seven and thirty years in the faithful ministry of the Word, knocking at the door of your hearts, but many of you have hardened your hearts. Are there not some of you, I only put the Question, that begin to loath the Manna of your Souls, and to look back towards Egypt again? Are there not some of you have itching ears, and would fain have Preachers that would feed you with dainty phrases, and begin not to care for a Minister that unrips your Consciences, speaks to your hearts and souls, and would force you into heaven by frightening you out of your sins? Are there not some of you, that by often hearing Sermons, are become Sermon-proof, that know to heep and scoff away Sermons? I would be glad to say there are but few such; but the Lord knoweth there are too too many that by long preaching, get little good by preaching, insomuch that I have often said it, and say it now again, there is hardly any way to raise the price of the Gospel Ministry, but by the want of it: And that I may not flatter you, you have not profited under the means you have enjoyed; therefore you may justly expect God

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may bring you into a strait, and take away the Gospel from you: God may justly take away your Ministers by death or otherwise. Have you not lost your first love? why did God take away the Gospel from the Church of *Ephesus*, but because they lost their first love? Are you not like the Church of *Laodicea*, that are neither hot nor cold? therefore God may justly spew you out of his mouth; what God will do with you I know not, a few weeks will determine: God can make a great change in a little time: we leave all to God; but in the mean time let me commend one Text of Scripture to you, *Jerem. 13. 16. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it grosse darkness. Verse 17. But if you will not hear it, my soul shall weep in secret places for your pride, and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive. Give glory to God by confessing and repenting of your sins, by humbling your souls before the Lord, before darkness come, and who knoweth but this may prevent darkness.*

**FINIS.**